

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd
his life for the sheep.
Haugen, Rev. A. K.
decc43

10th. Sunday after Trinity BEWARE OF UNBELIEF

Epistle: Heb. 3:12—4:1.
...“They could not enter in because of unbelief.” —Heb. 3:19.

The sign of the skull and cross-bones is a warning of danger and death. We see it on bottles containing poison and on “death corners” and dangerous places along highways. Our text today is such a warning. God points to the skeletons of those who though they had set out from the land of bondage for the liberty of God’s promised land, nevertheless perished on the way. Why did they perish? Why did they never enter the blessed rest of the land flowing with milk and honey? God’s verdicts are always true, and His epitaph over the trail of wasting bones in the wilderness was this: “They could not enter in because of unbelief.” This is for you to read—you who having been baptized and instructed are in the pilgrim-band of God’s children—you who are journeying through the sin-infested wilderness of this world where every temptation abounds. Beware of unbelief—lest you perish and miss the heavenly rest.

But how does unbelief gain entrance? Why does the simple child-like faith so often disappear as youth steps out into life? Sin is the entering wedge that fools so many with its bright colors and its false promises. When the fooled sinner would return he is misled by pride to hide his sins instead of confessing them and of hardening himself instead of repenting. The Father’s love knows that danger spot and has placed the warning, “Harden not your hearts” (Heb. 3:8). But repeated disregard for God’s warnings and dishonesty in dealing with sin hastens the hardening process. At length the worldling forgets that he has been fooled and imagines himself wise. Sin has reached the fever stage and delirium sets in. There lies the helpless slave of sin. Do you wonder at God’s warning: “Lest any of you be hardened through the deceitfulness of sin” (v. 13)?

God holds up before us as a solemn warning the wilderness experience of Israel with the awful results of its unbelief. Do not grieve God as He pleads with you. “While it is said, Today if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they heard did provoke: howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief” (v. 15—19).

How shall we escape or overcome unbelief? “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (v. 12). Take heed, that unbelief or doubt enter not. Listen to God, be neither charmed nor bluffed by the world. Remember that the goodness and the power belong to God and are His alone to give. Take heed, if an evil heart of unbelief be found in you, that the great heart-physician, Jesus, be called immediately. Do not delay. Procrastination never gives a more convenient time, but takes away all time. This heart condition never mends itself but grows steadily worse. Unless you submit to the care of Jesus it will cause you to die spiritually — “to depart from the living God”. “Wherefore let him that thinketh He standeth take heed lest he fall” (I Cor. 10:12).

And your brother—when indifference makes him drowsy, help him to keep awake. And when his faith wavers, point him to Jesus again. “Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin” (v.13).
“Let us therefore fear, lest, a promise

Has the Church Failed?

All over the world angry little men are sticking their heads up out of the colossal wreck they have made of this world and are bleating that “the Church has failed.” Timorous clergymen, always inclined to side in with the loudest voice, are taking up the refrain and probing the entrails of their denominations to find out what’s wrong. Meanwhile souls are dying, and the work of the Church is stranded in a sea of standing committees.

The church has always been a convenient scapegoat when things go wrong. Since very few people bother to find out what the Church actually is and what its purpose is, it is a perfect scapegoat. The assumption seems to be that if the Church were doing its job, God would not be angry. And if God were not angry, we could be back in the halcyon twenties building mansions in Florida and taking fliers on the stock market.

Even if we assume that the critics of the Church are speaking in the broad sense of the whole number of professed Christians, this sudden hullabaloo about the failure of the Church doesn’t make sense. Church membership isn’t some sort of insurance against bad days. And certainly the Church doesn’t undertake to insure the whole world against the natural results of man’s folly.

Certainly the Church needs a thorough housecleaning. But that is no job for amateurs who became aware of its existence only when they started looking around for someone to take the blame for the mess we are in. And it is no job for idea-men who have some specifications they drew up in their spare time.

The Church was instituted by Jesus Christ to do His work. The only possible way for the Church to fail is for it to do His work poorly or not at all. We may, therefore, reasonably assume that the way for the Church to find out whether or not it has failed is for it to find out what mission it has from its Founder.

The Savior left His followers only the simple charge, “Ye shall be My witnesses.” In other words, He gave the Church nothing to do but talk about Him. Not a word about the Church’s place in labor relations or government or social affairs or recreation or share-the-wealth movements.

If the Church has failed, it has failed in its job of witnessing. And if that is the charge its critics are levelling at the Church, it must indeed plead guilty. But that situation will not be remedied by defensive action. The Church must take the offensive and witness with greater fervor and with more stinging effectiveness. It must give up the idea of trying to be a catch-all agency, a supermoral organization, a board of wizards available for consultation when the stock market acts up or wars break out. There are other—and more proper—agencies for “serving tables.” The Church is to preach Christ and His atonement. And in order to do that, it must convict men of sin.

They’re charging now that the Church has failed. But if the church should really start preaching sin and atonement again, the cry that will go up will make these cries about the Church’s failure sound like a whisper. And then, when the Church really has her enemies smoked out and set for battle, another great age in her history will have dawned. God hasten the day!
—The Cresset.

Success has killed more men than bullets.
An empty man is full of himself.
* * *

The soul is dyed with the color of its leisure thoughts. —Dean Inge.

being left us of entering into His rest, any of you should seem to come short of it” (4:1). Lord, strengthen our faith, that we perish not in this wilderness, but attain our heavenly Canaan. Amen.
—A. K. H.

High School at SLBI

To take the step of engaging a High School teacher at SLBI at a time when the exigency of war depletes many a community of young people called for faith and vision. To many of us it did not seem opportune.

However, the Lord is blessing the action taken. Dean Evenson states elsewhere in this issue: “Quite a large number of applications for admission to SLBI have been received.” That this includes applications for High School training is indicated by a letter recently received from the Secretary of the Bible School Board Pastor J. T. Dahle.

There is another side to this picture. We at this end have watched with interest how the Lord has been opening the way for Lokens to go to Outlook. Mr. and Mrs. Loken served in the Bethel Church at Ryley this last year. Because of the fine spirit they manifested, and the consecrated and needed service they rendered, we wanted it to be certain that the Lord wanted them elsewhere.

Of this there now seems no doubt. Reluctantly but thankfully we see that the Lord indicates a new field of service for them. For this service at Outlook we know they are especially qualified. The Lord had prepared them for it.

It was a courageous step to open a High School department at SLBI at this time but it is evident that the Lord of the Harvest moved behind the decision of the Board. This opens a widening field of service for SLBI.
—V.

Pastoral Shortcomings

In 1902 Dr. G. H. Gerberding wrote in his book, “The Lutheran Pastor” (p.184f): “The Church is suffering from a cold, careless, and selfish ministry more than from any other cause. Worldly-mindedness, mere professionalism, indifference, laziness, and spiritual atrophy in the parsonages are blighting our churches. The Zeit-geist is dangerous. It has paralyzed many a pastor who is not even conscious of his loss. His not knowing it is his greatest danger.”

In 1943 Dr. Joseph R. Sizoo, as president of the General Synod of the Reformed Church, sent a message to those who were being inducted in the high office of teaching in the New Brunswick Theological Seminary (New Jersey) in which he said, “The greatest weakness of the minister of today, especially those over forty years, is that they have lost touch with the world round about them. The minister is so absorbed in his immediate task that often he has lost perspective. His whole outlook has become cabined and confined. He has lost all sense of discrimination. He has become provincial and petty. He has grown stale and lonely. He is so cluttered up with petty and provincial things that he has lost the sense of values. Through the force of circumstances he has lost touch with the world of books, with the world of thought, and even with those who share with him in the same enterprise. He has become detached, separated, and lonely.”

(From the Educational News published by the Board of Education of the United Lutheran Church.)

This would hardly serve as a description of the pastors of our Church en masse. But there are such ministers, and not a few of them. We all have temptations in that direction, especially those who have reached the dangerous age. A prominent layman once told me that he considered this one of the main reasons for the current demand for young pastors. May it serve as a warning to all, young and old. “Let him that thinketh he standeth take heed lest he fall.”
(I. I.)

Some teachers have minds like concrete. . . mixed thoroughly and set permanently.
Sunday School Digest.

“Friends of Israel” Mission

Last night, July 20, before kneeling in prayer for the blessing of God upon some letters and literature we are mailing to Jewish people of Edmonton and surrounding district, we turned to the Bible for a word of comfort and strength for our faith. We pass it on:

Psalms 126:5—6: “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

I Cor. 15:58: “Therefore, my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.”

How precious are these promises. We are sowing seed of God’s Word, and we are assured that the will be a harvest and that our work is not in vain.

Sowing is a very important work in the Kingdom of God. I have heard of a farmer who always did his own seeding. “How is it”, he was asked, “that you always do your own seeding, but in the fall your employ anyone who may happen to come to do the harrowing?” He answered: “Because I have not yet found a man I trust to do the seeding.”

“In the morning sow thy seed, and in the evening withhold not thy hand for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good.” Ecc. 11: 6.

We thank God for the six months we have had the privilege to labor among the Jewish people here in Edmonton. The field is becoming more open and greater opportunities are before us. It is our desire to share these things with you who are led of the Lord to pray and send support for the work of bringing the Gospel to the Jewish people. The following is a financial report which shows how the Lord has supplied every need:

FINANCIAL STATEMENT for the first six months		
On hand January 1st	154.81	
Contributions from Jan. 1st to July 1st.		
January	122.50	
February	165.20	
March	201.00	
April	221.00	
May	165.39	
June	179.84	1054.93
		\$1209.74

Disbursements:		
Office, rent, telephone, light	93.95	
Books and tracts	23.31	
Purchase of office furniture and typewriter,	98.95	
Stationary and stamps	40.04	
Advertising	19.16	
Car-fare and travelling	42.50	
Hall rent, special meetings	50.00	
Mimeograph work ...	8.95	
Workers’ expense	843.71	1220.57

Deficit July 1st 10.83

Yours in His service for Israel
Rev. K. O. Stensland,
Bradburn Thomson Block,
Edmonton, Alta.

A Reminder from S.L.B.I.

Quite a large number of applications for admission to S.L.B.I. have been received. This is most encouraging. Undoubtedly, there are yet some prospective students who have not sent in their applications. These are urged to do so at once.

It would be helpful to us if former students who are planning to return would also inform us of this fact.

G O E

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge, Ryley, Alta.

Business Manager: Josef B. Haave, Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave, Rose Valley, Sask.

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Camrose Lutheran College

The insert in this issue of the Shepherd has been sponsored and prepared by Camrose Lutheran College. The school opens for its fall term Monday October 11, 1943. It is interesting to learn that the attendance last year was at a high level. One hundred sixteen attended.

It is obvious that our schools need our support and prayers. It is our school. The Lord strengthen with wisdom from on high those who are chosen to be in charge of this institution.

We extend to the Principal and staff of Camrose Lutheran College our wishes for God's blessing. —V.

Rose Valley News

Miss Muriel Rostad of Southey, Sask. conducted two weeks parochial school in Luther School house. Thirteen pupils attended regularly.

Scandia Ladies' Aid, Hendon, enrolled eight babies in the W.M.F. Cradle Roll. Miss Della Tweidt is the Cradle Roll Sec'y.

Rose Valley parish has bought the parsonage planned and completed by the late Pastor H. Holland.

Sgt. and Mrs. Lloyd Erickson of Yorkton R.C.A.F. Station spent a week-end recently at the blue-roof parsonage. Mrs. Erickson is one of the first students of S.L.B.I. and was known in those days as Aurora Johnson of Assinibioia.

Pastor and Mrs. J. B. Haave called at Pastor and Mrs. L. M. Hanson's new home at Leroy to see them and their one thousand varieties of flowers. The flowers were there but they weren't.

Dovre, Luther, Nut Lake, Scandia and Zion Ladies Aids have now all contributed to the Centennial Appeal. —J. B. H.

The Cross at Christopher Camp

It was there, visible, impressive, in the fine Chapel at Christopher Lake Bible Camp. One felt it the moment one stepped into the chapel. What was it? A large, beautiful cross built into the end wall of the chapel.

The Cross is built in such a way that it appears over the choir as it sings, and over the teachers as they preach and teach. When the sun is setting the light shines through the frosted glass of this large cross in winsome, moving beauty. The choir director remarked: "At times in directing the choir I am much moved as the cross in the wall fades, and another cross appears".

But it is not only a beautiful built-in cross at Christopher Camp. The Camp is Cross-centred and Christ-Centred. A fine spirit of fellowship prevails among the staff and workers of Prince Albert Circuit. One can sense a well-planned, smooth-working, efficient organization undergirded by a sincere love for souls.

The Camp site is beautiful. It borders beautiful Christopher Lake. Stately spruce stand as silent sentinels around the camp buildings. The buildings are rustic, roomy, and serviceable. A quiet order prevails in the camp.

The Lord walked among the Campers at Christopher. His presence was sensed in the classes, services, choir practices, conference periods, and not least in the quiet impressive, testimony and praise service around the campfire. Added souls took



Mr. and Mrs. N. Stromberg

It was a festive occasion when relatives and friends gathered in the home of the Strombergs in New Norway to honor them on their twenty-fifth wedding anniversary.

Pastor Erik Haave conducted devotion reading Philippians 4:4—7. There were solos, instrumental selections, and a much enjoyed sing-song to add to the enjoyment of the day.

A purse of money was given to the honor guests by the relatives, and a similar gift was given by the friends and neighbors present. A unique gift of a bouquet of flowers was given by little Donna Kallevig to her uncle and aunt.

Mrs. G. Reister, Mrs. O. Graff, and Mrs. J. W. Stromberg served a delicious buffet lunch. The table was centred with a lovely wedding cake, made by Mrs. Kallevig.

Mr. and Mrs. Stromberg have resided in New Norway since their marriage. They have two boys, both at home with them now. They have also two adopted children, a boy and a girl, now residing in the United States.

Mr. and Mrs. Stromberg are members of the Lutheran Church of New Norway. Our best wishes go out to them in this their anniversary year. —Mrs. A. Kallevig.

From the Crooked River, Sask., Charge

Maynard Bergh and his mother, Mrs. Ingvald Bergh, are both tithers. Maynard is an instructor in the Air Force. Recently Maynard through his mother gave \$70 to the Chelan Congregation. It was their tithe. Our district convention recommended the tithe to our church people as a practical way of Christian stewardship.

The Chelan church is being improved. The recently organized congregation at Eldersley is about to get a new church building. Summer parochial school has been conducted at Crooked River. A large attendance is reported.

The Crooked river is one of our newer mission charges. It is served temporarily by Magnus Steiestol, student at Luther Seminary, Saskatoon. —I. I.

The Moose Jaw Circuit Convention

The Spring Convention of the Moose Jaw Circuit was held in Lake Alma, Sask., Rev. Langley's Parish, upon invitation from Overland Congregation, June 18—20.

The convention was not as well attended as it was hoped due to the fact that rain prevented many of the local people from attending, but it was rich in blessing to those who were able to come.

The theme was Luke 11:9—23, which was introduced by Rev. Haugen. Evangelist C. K. Solberg who was present for two first sessions, preached the opening sermon. At the second session he pointed to the work of the Holy Spirit. Pastors and lay members alike took part in the discussion of the theme. The importance of prayer was emphasized, and the admonition to pray was repeatedly brought forth.

On Saturday evening, the W.M.F. had their program. Sunday morning was communion, with the confessional address by Rev. Bue, and the sermon by Rev. Johnson. The convention ended on Sunday afternoon with the Mission Sermon by Rev. Bue, and the Christian Education Address by Rev. Haugen. Sigmund Bue, Sec.

their place "Beneath the Cross of Jesus". All honor and Glory to God.

—A. M. Vinge.

Confirmation Service

The Iddelseigh Lutheran Church, Iddelseigh, Alta., was filled to overflowing on Sunday afternoon, August 15, when, in an impressive service, six young people spoke their confirmation vows. Special music was rendered by Mrs. Robert Walper of Jenner, Alberta, and a Ladies' Chorus.

These young people have been meeting weekly with two lay assistants, Mrs. C. R. Olson and Mr. Oscar Myhre, and with the Pastor, Rev. M. E. Arneson, when he came out for services. For two weeks previous to confirmation Sunday they met daily from eight to three with the pastor for instruction. The pastor reports a most splendid spirit of cooperation on the part of the parents, young people, and lay assistants.

Memorial Wreath to Home and Foreign Missions in memory of our departed friend Mrs. E. T. Dahle

Mrs. Mary Karstad, Mr. and Mrs. S. C. Karstad, Mr. Henry Karstad, Mrs. Olufine Anderson and Murell, Mr. and Mrs. Carl Ulveland, Mr. and Mrs. Andrew Voge, Alfred Voge, Herman Karstad, Fred Appelton, George Richardson, A. Mavor, J. Joines R. Griffith, I. Rees, Mr. and Mrs. Croswell, John Grimsrud, Jack Illingworth, Alert Liknes, Harry Luross, Mrs. M. Foshager, Ivar Foshager, T. J. Grimsrud, Carl Larson H. H. Luross, M. A. Williams, M. Nervick, Mrs. Grimsrud, Marvin Huseby, Mr. and Mrs. W. Rausch, Mr. and Mrs. O. Leknes, Mr. and Mrs. L. G. Opsahl, Mr. and Mrs. To Rud, Minnie Huseby, Mr. and Mrs. George Johnson, Mrs. Holte and family, O. Joines, B. O. Anderson and family, Mr. and Mrs. Buckman, Marie Luross, Mrs. Anna Luross, E. C. Lee, K. J. Huseby. (Total of \$40.00)

Mrs. J. Dahle,
Atwater, Sask.

Fiskere

En mann gikk en dag ned til et vann for aa fiske. Han stillet sig op paa en stor sten og slengte snøret ut. Han hadde ypperlige fiskegreier og var forberedt paa en god fangst. Men merkelig nok fikk han ikke saa meget som et eneste napp.

I nærheten stod en liten gutt og fisket. Han drog op den ene fisken efter den andre. Mannen undret sig over dette; saaviddt han kunde se hadde gutten ikke paa langt nær saa fint utstyr som han selv. Til slutt gikk han bort til gutten.

"Hvad i all verden kan det komme av at du trekker op den ene fisken efter den andre, og jeg har ikke faat et napp engang?"

"Aa jo," sa gutten og smilte, "det er nok ikke saa vanskelig aa skjønne. De staar høit oppaa den stenen der og viser Dem saa meget at De skremmer fisken. Jeg staar her nede jeg, saa sees jeg ikke saa godt. Og ofte vasser jeg litt uti for aa faa slengt snøret riktig langt."

— Det er ikke fritt for at enkelte menneskeskikkene ligner denne mannen. De holder sig paa god avstand fra ubehagelighetene og samtidig stiller de sig slik at flest mulig skal faa øie paa dem. Saa blir ogsaa hele fisket mislykket. Den som Gud skal kunne bruke maa gaa ned fra piedestalen og være villig til selv aa komme i skyggen, slik at Gud alene blir stor.

Kaldet til lidelse — Kaldet til arbeide

I Guds rike er der et høiere kald en aa arbeide, nemlig det at herliggjøre Gud ved lidelse. Jeg har møtt saadanne stille, fromme sjæle som intet kunde "utrette", men som under store daglige lidelser utstraalte noget av "de helliges taalmodighet og tro." Og i deres nærhet følte jeg at lidelseskaldet er de utvalgte sak. Arbeidskaldet ligger paa et lavere plan.

Dog har ogsaa arbeidskaldet sin adel. For under dagens arbeide er vi selv i Herrens smeltedigel. Idet vi arbeider i Gud, arbeider Gud i os. De udadvendte opgaver visner dersom ikke vort liv er skjult med Kristus i Gud. Ansvaret ydmyger, og vanskelighetene lærer os avhengighet av Gud, saa man mot sit livs aften — maaske fuldere end under dagens travle timer — forstaar litt av dybdene i det gamle ord: "Uten mig kan I slet intet gjøre."

—Skovgaard-Petersen.

Vaar mentalitet idag

Matt. 16, 4.

"En ond og utro slekt" er den karakteristikk Jesus gav av sin samtid. Det er sterke ord han bruker. Men han kjente dens mentalitet og tok neppe munnen for full.

Han saa hvordan der blev drevet en næsten systematisk utplyndring av de smaa i samfundet. Han var vidne til hvordan arbeidsformidlere overlesset sine arbeidere med de tyngste byrder uten aa ville lette dem med en finger. Han la merke til hvordan aandelige ledere og de mere religiøst innstillede forrettet sin gudstjeneste først og fremst for et syns skyld. De var aandelige fuskere som til og med spekulerte i andre menneskers godtroenhet og gjorde dem til helvedes barn istedenfor aa hjelpe dem til Gud. Man kan lese herom i Matt. 23, 13 flg.

Men idag? Verden maa da vel være uhyre meget bedre med alle fremskritt baade aandelig og materielt, med videnskapens og kulturens innsats gjennom de mange aarhundrer! Man kunde ha grunn til aa tro det, men vi har neppe meget aa rose oss av. Et blikk utover verden idag — og det den kristne verden — forteller ikke det. Det er nok aa nevne navn som Russland, Italia, Tyskland og Spania. Og dog behøver vi neppe aa søke saa langt for aa konstatere tidens ondskap, hjerteraahet og troløshet. Vi finner mentaliteten i vaar egen lille verden. Vi finner den paa dyppet av vaart eget hjerte. Menneskeskjebner vedkommer oss næsten ikke; sjeleverdet spiller saa liten rolle. Moral og ærlighet med troskap i ekteskapsforhold staar ikke høit i kurs. Og naar det gjelder vaart forhold til Gud? Hvordan er det med respekten for det hellige, med troskapen mot det overleverte ord, med ektheten av vaar fromhet? Vi lever under sterk paavirkning av religiøse spekulasjoner, av spiritisme og aandemanninger, av tegnsyke og aandelig kvaksalveri, hvor selvforløsning har mere aa bety enn aa overgi sitt liv til Jesus Kristus.

Sannelig! Vi har ikke meget aa rose oss av.

Hjelpen! Hvor skal den komme fra? Heller ikke her gis annet svar enn paa Jesu tid. Profeten Jonas' tegn staar ved makt. Korset paa Golgata — vaart eneste haap. Kun Jesus Kristus — død for vaare synder, opreist til vaar rettferdiggjørelse er frelsens grunn og livgivende kilde.

Aa stille sig inn under det rensende blod, og daglig la det overrisle ens sjel, det er lægedommen mot tidens vantro og synd. Da helliges man helt igjennem og blir kar til Guds ære.

—Einar Rüber.

Hvad vilde han svare?

Dr. Brookes i St. Louis forteller følgende samtale, som utspandt sig mellem en uomvendt mand og en Herrens tjener.

Manden sa: "Jeg er slik en hjelpeløs synder, der er intet haap for mig. Jeg har bedt og lovet, gjort forsetter og prøvet, indtil jeg er blit tret av alle mine fruktesløse anstrengelser."

"Tror du, at Kristus døde for dine synder og opstod igjen?" var svaret.

"Selvfølgelig gjør jeg det," sa manden.

"Dersom han var her paa jorden i menneskelig skikkelse, hvad vilde du da gjøre?"

"Jeg vilde straks gaa til ham."

"Og hvad vilde du si ham?"

"Jeg vilde si ham at jeg er en fortapt synder."

"Hvad vilde du be ham om?"

"Jeg vilde be ham tilgi mig og frelse mig."

"Hvad vilde han svare?"

Manden stod taus.

"Hvad vilde han svare?"

Manden forblev fremdeles taus.

"Hvad vilde han svare?"

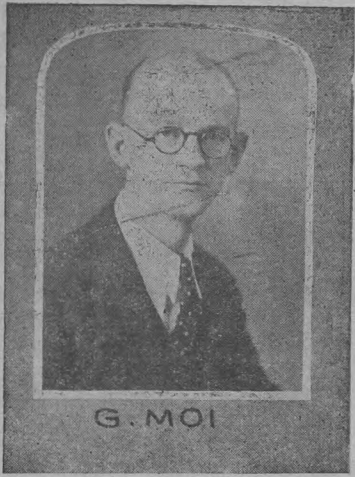
Tilslidst kom der liv i hans øine og et smil stjal sig over hans ansikt, idet han hvisket: "Han vilde svare: Jeg vil," og manden gik bort troende paa Jesus, fuld av fryd og med et hjerte, som hoppet av glede. Siden den dag har han troelig virket for Jesus, som frelste ham for intet.

Den Helligaand overbeviser om synd, vaar opgave er aa løfte op Jesus — i liv og vidnesbyrd. (Joh. 12, 32).

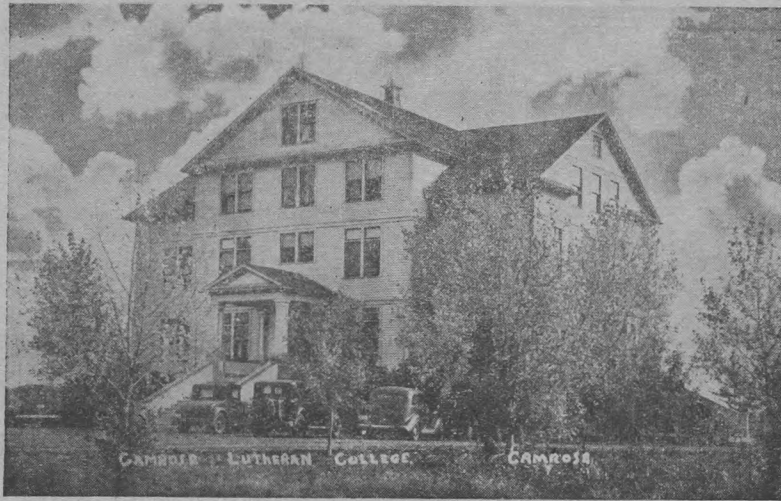
* * *

En halv forstaelse bare av det Jesus Kristus kom for aa gjøre er skyld i alt som gjør en kristens liv haltende og fullt av kompromisser.

CAMROSE LUTHERAN COLLEGE



GEORGE MOI,
Acting Principal, Religion, Languages.



EDWIN M. BERGH,
Business Manager, Commercial Subjects.

HISTORICAL SKETCH

The Camrose Lutheran College has been in operation for thirty-two years. It is a residential high school and business college. Regular Alberta High School and Commercial courses as outlined by the Department of Education are offered and students are prepared for the Departmental recommendations and examinations. The College welcomes to its halls all young men and women who are serious about making their school life count for the most.

Camrose Lutheran College is operated by the Alberta Norwegian Lutheran College Association, a corporation of congregations of the Norwegian Lutheran Church of Canada. The Association was organized on the 10th day of August, 1910, and incorporated by special Act of the Alberta Legislature in the spring of 1913.

The College commenced its first school year on the second day of October, 1911. As the association had as yet erected no building, temporary dormitory quarters were established in the Heather Brae House and classes were conducted in the United Lutheran and Hauge Synod churches. The cornerstone of the building now occupied by the College was laid July 1st, 1911. The building was erected in the summer and fall of 1912, and was ready for occupancy at the opening of the second year of the school, October 21st, 1912.

The success which attended the College during its earlier years gave evidence of the courage and vision of its founders. The College soon became permanently established as an institution of real importance to the rapidly growing communities in Alberta today.

THE COLLEGE STAFF

Chester A. Ronning who has been principal of the College fifteen years is away on leave of absence serving with the R.C.A.F. in the Intelligence Department. He joined the forces in the fall of 1942. The acting principal is Georg Moi who has now been teaching at Camrose College for seven years. Before that he was teacher at Outlook Lutheran College for six years. He teaches religion and modern and classical languages.

The senior member on the staff is Edwin M. Bergh, business manager and teacher of commercial subjects. Mr. Bergh has been a member of the College staff for eighteen years. The Commercial department of the school is very strong. Of the twenty-four graduates from last year all

THE COLLEGE BUILDING

The Camrose Lutheran College has a beautiful site of nearly twenty-three acres at the southern limits of the town of Camrose. From the upper stories of the College building a splendid view is obtained of the flourishing town.

The College building has four and a half stories, including the basement. The ground floor contains the dining-hall, the kitchen and the typewriting room. On the main floor are the offices, the reading room, science room and class rooms. Two of these are connected by folding doors for assembly purposes. The second floor contains dormitory accommodation for the

who wished employment had been placed in good positions at the end of the school year. Several students left school up to two months before the end of the year to take up secretarial work.

The teacher of science and mathematics is Edwin F. Marken. He is a graduate of St. Olaf College. He has been a teacher at Camrose College for six years, before that he was teacher at Outlook College for four years. He is also the dean of boys and since Mr. Ronning left he has taken over the choir which has kept up the high quality of singing established in former years.

A new member on the College staff is Judith M. Ree. She will be preceptress and teacher of English and Social Studies. Miss Ree has gone through Camrose College as a student graduating from grade XII in 1938. This spring she graduated from the University of Alberta and during the summer months she has taken the course in Education prescribed by the Department qualifying her to teach at the College.

Associate members of the College staff are Rev. A. H. Solheim, College pastor, former principal of the College, and last year teacher of religion; Ole J. Hatlen, A.T.C.M., music teacher; and Miss Stella

boys and rooms for the dean. The girls' residence and room for the dean of girls is on the third and fourth floors. Separate stairways lead to the boys' and girls' dormitory apartments.

Flowering shrubs beautify the campus. The finest avenue of trees in the community, consisting of six rows of green ash and north-west poplars, leads up to the College building.

To encourage students to stay in the building so as to receive the greatest benefits from their school life and enjoy the homelike atmosphere of our school, the College offers good, wholesome board and comfortable rooms at bare cost.

Gunderson, matron.

CURRICULUM

The College teaches all the compulsory high school subjects, all academic electives, certain general electives and all of the commercial electives. In addition the College also offers the special one year Commercial course sponsored by the Department of Education. Eligible for this course are those who hold a high school diploma or at least 85 credits including the compulsory subjects.

Before the out-break of war a pre-seminary course was offered to prepare students for admission to Luther Theological Seminary, Saskatoon, Saskatchewan. It was the intention that this, in time, would be expanded to make the school a full-fledged junior college. This idea has not been abandoned but it is realized that its materialization must be gradual and it is hoped that as soon as the war is over it will be accomplished.

ATTENDANCE

Last year the attendance at the College was the highest it had been in a number of years. The total registration was 116.



CHESTER A. RONNING M.A., B.Sc.,
Principal on leave of absence,
serving with the R.C.A.F.



E. F. MARKEN
EDWIN F. MARKEN,
Dean of Boys, Science, Mathematics.



J. M. REE
JUDITH M. REE,
Preceptress, English, Social Studies.

Since the College dormitory can accommodate only 70 it is apparent that some new building should be added to the College campus. Plans for a combined gymnasium-auditorium with dormitory rooms were well advanced at the out-break of the war. These plans have now been shelved but a building fund has been started so that these plans can be revived as soon as conditions warrant it. In the meantime the College tries to provide housing accommodation in private homes for those who do not get rooms in the dormitory. Most of these students take their meals at the College and take part in the supervised study hours in the evening.

Board and room are provided as cheaply as possible, \$4.50 a week. The tuition is also very reasonable. All Lutheran students may obtain from the pastor of their local congregation tuition scholarship amounting to \$20.00.

RELIGIOUS ACTIVITIES

The College recognizes religion as one of the greatest factors in promoting individual growth and desirable social action. The school, therefore, seeks to make it evident to students that religion is an integral part of education. In a school of this type the total impact of all the activities upon the student should be a Christian one. The atmosphere of the school should create in the students a normal desire for devotion to truth, goodness and beauty.

Religious insights and values are communicated as much through the intimacies of classroom and community relationships as they are through the teachings of religion. Christianity is both caught and taught. The College is a community in which students and teachers are comrades in the search for the truth. Such a sense of intellectual and spiritual fellowship is an important factor in drawing together students and faculty in creative religious and social pioneering.

The Christian Service Group is an organization which has grown out of the religious life of the school. It is an enterprise of the students themselves but is encouraged by the faculty and assisted by a faculty advisor. The Service Group sponsors and assumes responsibility for weekly devotionals, annual consecration services and bi-weekly chapel periods.

The College promotes the conception that religion is intellectually defensible and is essential for the solution of individual problems and social issues. The College takes the point of view that its business is not

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i August, 1943

10de søndag efter Trefoldighet.

DIN BESØKELSESTID

Luk. 19, 41—48.

Av Olav Valen-Sendstad.

“Vidste ogsaa du, om end først paa denne din dag, hvad som tjener til din fred; men nu er det skjult for dine øine... Du kjendte ikke din besøkelsestid.”

Mon der i verdens historie er uttalt saare ord end disse?

Uttalt av den graatende Gud paa jorden. Uttalt over dem han elsket, over dem han søkte, over dem han kom for at forløse.

Gud graater over Jerusalem! Her hadde han templet, her naadestolen. Her hadde han sit navn paa jorden, her hadde han dem som dyrket ham, ofret og tilbad. Men da han kom selv, kjendte de ham ikke. Ja, hvad mere: de stod ham imot og hatet ham.

To gange fortelles det i vor nye testamente at Gud graat i sit kjøds dage. Han graat ved Lasarus' grav — over vantro. Og han graat over Jerusalem — over vantro. — Aa, lær det min ven: Guds graat og taarer gjelder bare det ene: *Vantroen*. Alt andet vet han jo raad med. Dine fald, dine fristelser, dine nederlag, din synd — den være noksaa stor. Han vet dog raad med det. Men din vantro — hvad skal han gjøre med den? Det er den *haapløse synd*, derfor i en forstand ogsaa den eneste synd.

Døde han ikke for vantroen? Har han ikke sonet den? Har han ikke betalt for den? Kan den ikke tilgis? — Jo, visselig. Ti han bar og betalte for al synd. Ogsaa vantroen fik sin dom og betaling paa Golgata. Han kjøpte ogsaa alle de vantro til Gud med sit blod. Ogsaa de vantro er hans eiendom som han har gjenløst og betalt for: hans retmessige eiendom er det, fordi han har betalt løsesummen for ogsaa dem.

Hvorfor er da vantroen en saa haapløs synd? Fordi vantroens vesen er ikke bare ulydighet, men at *stjele* fra Gud hvad der er hans eiendom. Gud har anset os alle, den hele verden i Kristus paa Golgata. Men vantroen tar dette *fra Gud*. Guds vrede er sonet med blod. Men vantroen henter sig vreden frem igjen. Gud satte os ind i Kristus. Men vantroen setter sig selv utenfor ham igjen. — Derfor er vantroen den haapløse synd, fordi den setter sig selv utenfor Jesus. Og straks vi er utenfor Jesus, saa er der ingen naade, men idel haapløshet, som Paulus sier: “I stod paa den tid *utenfor Kristus* (nemlig i deres vantroens tid) — uten haap og uten Gud.”

Det er den forfærdelige sandhet: utenfor Jesus — det er uten haap, uten Gud. Vantroen setter os utenfor — troen lukker os ind i ham.

Det er din *besøkelsestid* at din Gud kommer til dig — gjennom ordet, gjennom sine velgjerninger, gjennom andre troende, for at *gi dig troen*.

“*Besøkelsestid*”, — det er et ualmindelig vakkert ord. Men det er noget uendelig meget mere end bare et ord. Det er den tid da en faar besøk av Gud selv, av Jesus. Og det besøk fører meget med sig.

Den fører med sig den dypeste tukt over selvlivet: da al den indre selvsyke og urenhet maa frem i lyset. Og du kjender aldrig din besøkelsestid uten at du er villig til at høre Jesus tale ut om dette som maa skjæres bort hos dig.

Den fører med sig den *allerhøieste trøst*, da Gud selv gjennom ordet kommer og forvisser dig om naade, om fred, om tilgivelse, om barnekaar. Og du kjender aldrig din besøkelsestid ret uten han faar lære dig at grunde dit haap, din tro, din fred og vishet alene paa ham.

Og besøkelsestiden fører med sig den *sande visdom*, da han selv vil forklare ordet for dig, bli din herre og mester, retlede din vilje og lede dit liv, oplyse din forstand og herske over dine tanker.

Besøkelsestid — det er den tid han kommer for at fortelle dig om sin kjærlighet, for derigjennom at optende din kjærlighet til ham. Derfor vil ogsaa det at kjende sin besøkelsestid alltid gi sig det uttrykk at Jesus og sjelen finder hinanden i gjensidig kjær-

TANTE MAREN

Det var med et meget alvorlig og betenkt ansikt pastor Gram sat og studerte et brev han netop hadde faat med morgenposten. Det var fra en rik bror i hovedstaden og lød:

“Kjære Otto, du har vel ikke anledning til at ta gamle tante Maren til dig? Hun er altid sengeliggende, som du vet, og derfor passer det daarlig for os i vort urolige selskapelige hus at ha hende. Hun gjør ikke noe bryteri, men bare bevidstheten om at kanskje al denne uro plager hende er os besværlig, og min hustru tror det for alle parter vil være bedst om hun kommer til dig.

Du har jo ogsaa alltid staat hende nærmere end jeg og vil formodentlig bare finde det kjært at ha hende hos dig. Svar nu lidt fort, saa vi i den nærmeste fremtid kan faa dette ordnet — — —”

Pastor Gram sukket uvilkaarlig. Han saa for sig broderens rike hus, hvor alt hvad menneskehjertet kunde begjære av denne verdens ting var at faa. Og han saa rundt i sit eget enkelt og sparsomt møblerte kontor, og tanken paa hvor vanskeligt det ofte var at faa den knappe gage til at strekke til var det som presset sukket frem av hans hjerte.

“Aa ja, det maa vel saa være. Tante Maren skal iallefald ikke bli hjemløs eller føle sig uvelkommen her, men jeg faar vel høre, hvad Agnes sier, hun vil vel kanskje bli lidt ærgerlig først.”

Han reiste sig og gik med brevet ut i kjøkkenet.

“Har du det sært travel, Agnes? Her er et brev som jeg gjerne vil du skal lese og saa si mig hvad du tenker om det —”

“Travelt,” lo hun friskt idet hun saa op fra brøddeigen, som hun netop stod med, — “du ser nok her tenkes der kun paa mat og drikke — men du kan jo lese det for mig mens jeg knar min deig,” og hun nikket muntert til ham, “se bare ikke saa bekymret ut, du —” Han svarte ikke, men bare leste op brorens brev.

Agnes blev aldeles bestyrtet, men vant som hun var til ikke at vise sin mand et bekymret ansikt bøiet hun sig bare mere ivrig over sin deig idet hun bekjempet sin bestyrtelse og indignation. Der blev et par sekunders pause, hvor ingen av dem sa noe.

“Ja, ja, Otto, naar der ingen plads er i din brors store, rike hus for tante Maren saa faar vi gjøre plads til hende her da —”

“Men, Agnes, det blir dobbelt arbeide for dig — og —”

“Tal ikke om alle “men”, du Otto, for da blir det saa let til at vi heller ikke ser os istand til at ta hende. Skriv bare at hun er hjertelig velkommen. Det greier sig nok paa en eller anden maate.”

“Agnes, du er en skat. Gud være takket for den hjelp og trøst du er mig!” Hun smilte til ham, men da han var vel ute av døren døde smilet bort og hendes øine blev fulde av taarer.

“Noe saa skammelig skulde en da aldrig ha hørt. De rike mennesker, at legge en byrde de selv ikke merker over paa dem som ha mere en nok før. — Byrde — nei, nei, vi maa ikke kalde det byrde at gi en hjemløs, syk gammel hjem og pleie, men — aa gid der bare var mere kjærlighet, levende og virksom her i menigheten — aa hvor dødt og slapt her er — —”

Agnes knaet iveri sin deig i takt med sine filosofiske tanker og Otto skrev et kort, liketil-svar til sin rike bror. Det var ikke mange ordene, heller ikke noen utbredelse over andres egoisme, egen fattigdom eller vanskeligheter.

“Send tante Maren hit om en uke,” var alt hvad broren fik, men til tante skev han et varmt, hjertelig velkommen — —

Det var straks ind under jul at tante Maren blev installert paa den lille fattige

lighet.

Min leser: elsker du Jesu? — Tror du han graater over dig? — Aa, be ham dog om naade til at kjende besøkelsestiden. Det er forfærdelig at være et slikt menneske som Jesus maa graate over.

Elker du Jesus!

prestegaard. Vinteren hadde været noksaa streng og slitsom, men der var kommet en forunderlig ro over sindene, likesom slik en tryk forvisning om at alt nok vilde bli bra — trods alt. Det var nemlig en bedende sjel som laa der i sengen i det lille værelse ved siden av kontoret.

“Bryderi”, “byrde” — nei, nei, de ord passet ikke sammen med hendes navn. For pastor Gram blev det en vane, ja absolut nødvendighet hver morgen at tilbringe en god stund hos hende.

Tante Maren var saa aandsfylt, saa det syntes at strømme ut over alle som kom til hende, og pastor Grams prekener, hele hans færd bar lidt efter lidt vitnesbyrd med sig ut i den slappe menighet om at der i prestegaarden fandtes noe som den savnet — — —

“Byrde”? “Besvær”? Agnes rødmet nesten av skamfuldhet over at den tanke noengang var faldt hende ind.

Aa, hvor deilig, hvilken hvile og opmuntning var det ikke at ty ind til tante Maren og tenk al stopning og strikning som hun hjalp hende med! Nei, aa nei, at de derinde i byen hadde raad til at gi fra sig en slik velsignet tante!

“Kan du skjønn, Otto, hvordan vi greiet os uten tante Maren før?” spurte Agnes ofte sin mand. Han svarte ikke stort. Han ante inderst inde i sjelen at Gud paa en eller anden maate aktet at bringe rik velsignelse over det lille hjem — ja kanskje over hele menigheten — netop gjennom tante Maren. Og han begyndte ubevidst at se forventningsfuldt fremover. Men ukerne og maanederne syntes at gli raskt avsd uten noen merkbar forandring utadtil.

“Ber du Gud om at den Helligaand maa komme og faa makt over hjerterne, Otto?” spurte tante Maren en dag, da han bedrøvet hadde talt til hende om det tilsynelatende fruktesløse arbeide. Nei, han hadde ikke været trofast. Fra den stund bad han ivrig om dette.

Det blev en kald og sen vaar — vilde der da ikke snart komme liv og varme? Nei, tvertimot. En dag mellem paaske og pinse raset der formelig en snestorm. Det var som vilde kulde og uhygge endnu slaa et sidste trimuferende slag. Presten hadde været i sykebesøk langveis ut i bygden. Da han kom hjem, mødte Agnes ham med et ansikt der straalte av glede.

“Aa, Otto, kan du tenke dig, hvad der er hendt — nei, du kan aldrig gjette. Tenk, gamle gaardbruker Bjørn har været her. Han bad om at faa hilse paa tante Maren.”

“Gamle Bjørn!” Presten sank ned paa en stol. “Bjørn — nu star da vist ikke verden lengre!”

“Jo, nu kommer den vist netop til at staa — han var som en anden mand, især da han kom ut fra tante Maren. Og han saa saa godt paa mig da han gik og sa — “Nu skal der med Guds hjelp bli andre tider —”

“Andre tider — nei, dette forstaar jeg ikke — —”

Han gik ind til tante Maren. Meget fik han ikke vite, men han blev dog allikevel saa uendelig glad og lykkelig. Ja saa, gamle Bjørn profeterte andre tider. Ja, ja, fik se da, og idet han reiste sig for at gaa fra tante Maren, børt plutselig solen frem gjennom de mørke snetunge, kolde skyer.

“Aa, Otto, Otto, ser du den herlige sol! Den lar sig ikke stenge av noen ting. Nu kan du tro der blir vaar og varme, sol og sommer — vi vil faa en herlig pinse!”

“Takket være Gud og dine vedholdende varme bønner, tante Maren, nu tror jeg forvist ogsaa vi faar en herlig pinsefest —”

Ja, gamle Bjørn spaaet ret. Hans besøk hos tante Maren, hvis stille vedholdende bøn for Ottos menighet og hvis taalmodige, velsignelsesrike liv der fra sengen hadde naaet ut over bygden — begge dele blev tilslut folket for mektigt — ja ogsaa Gud for mektig. Med Bjørns opvaaknen fulgte der lidt efter lidt en vekkelsens tid over hele bygden.

Og pinsedag i et straalende solskin og med jublende fuglesang samledes i den lille kirke en menighet, andektig og hungrende efter kundskap og kjærlighet til den Gud

Om aa høre sig lykkelig

Av Johannes Daasvand

“Hvor syndenes forlatelse er, der er liv og salighet,” lærte vi som barn. Men hvordan skal en da kunne faa visshet om at synden er forlatt?

Vi skal høre hvad Gud sier om dette i Ordet. Han sier der at vi har syndet alle sammen og er fortaapt og fordømt til den evige død.

Men han sier mer. Han sier at all vaar synd blev lagt paa hans Sønn.

“Se der Guds lam som bærer verdens synd!” (Joh. 1, 29)

“De blir rettferdiggjort uforskyldt av hans naade.”

“Den som vil, han ta livsens vann uforskyldt.”

“En er død for alle, derfor er de alle døde.”

“Alt er ferdig — kom til bryllupet!”

Hør dette. Tro dette. Saa er du salig. Og det alt her i tiden.

Saa blir jeg da ei salig først naar jeg en gang dør,

i Jesus er jeg salig alt i tiden.

Er skylden alt utslettet i Jesu dyre blod, da er den haandskrift borte som mig i veien stod, og hvem vil mig med noen rett for-dømme?

Her, ved Jesu Kristi blodige kors, her kan du baade se og høre dig lykkelig.

Mangen stakkar her fikk tro Herrens store naade.

Her mitt hjerte kom til ro,

løst blev livets gaade.

Sorgen sluktes, alt blev godt — det var Herrens blott.

Over en mors grav

Over mangel from moders grav kunde der med sandhet skrives følgende linjer som fandtes paa en landskirkegaard:

En Sara for sin mand,

en Eunike for sine barn,

en Lois for sine barnebarn,

en Lydia for Guds tjenere,

en Martha for sine gjester,

en Dorkas for de fattige og

en Anna for Gud.

Den som er uvillig til at erkjende, hvad han ikke vet, vinder ingen kundskap.

Endda en liten stund.

En troende dame som hadde tæring viste en dag sin prest sin avmagrede arm og sukket over at Gud endnu ikke vilde gi hende hjemlov. Hun var saa tret og lengtet efter hvile.

“Ja,” sa presten, “det gaar Dem som skolegutten der gjerne vilde ha ferie før tiden. De mener, De ikke har noe at gjøre her nede paa jorden lenger. Men Gud har bruk for Dem, siden han lar Dem leve. Og desuten er det for den troende en god forberedelse til evigheten naar han efter at ha pakket ind og gjort sig færdig til reisen er nødt til at vente lidt og bie paa tiden, da Herren gir tegn til at bryte op. Taalmodig at bie paa hans tid og time — det er ham en velbehagelig gudstjeneste.”

Siden klaget hun ikke mer, men takket Gud for hver stund der gik.

Vær alltid strengere mot dig selv enn du er mot andre.

som saa lenge hadde været dem en fremmed Gud.

“Tenk, Agnes, om vi ikke hadde tat tante Maren til os — tenk hvad vi og hele bygden da hadde gaat glip av — —” sa Otto om aftenen. “Gud er god, du, som sendte os slik en gave. Istedet for besvær og bryteri er hun blit os til slik en velsignelse. Ja slik er det vel kanskje alltid med den som er rik paa Guds Aand —” Og de gik begge stille ind til den taalmodige, fromme tante Maren, som hadde saa travelt med at tale til Gud sent og tidlig, ja uavladelig.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

DEVOTIONAL

"By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." Eph. 2:8—

"O, long and dark the stairs I trod,
Gaining a foothold bit by bit
With trembling feet to find my God
Then slipping back and losing it.
Never progressing, striving still
With weakening grasp and fainting will
Bleeding to climb to God, while He
Serenely smiled, unnoting me.
Then came a certain time when I,
Loosened my hold and fell thereby
Down to the lowest step: My fall
As though I had not climbed at all,
And when I lay despairing there —
Listen! A Footfall on the stair.
In the same path where I dismayed,
Faltered and fell, and I lay afraid,
And lo! when hope had ceased to be
My God came down the stairs to me.
Harrison's poem: "Failure".

A Greeting

Editor Loken asks me to write something for the Luther League page. Now that someone else is editor, I understand better why so few articles are contributed. Is it not true, fellow-leaguers, that we feel that anything we might write is of little or no value to others? Besides, someone else is editor, and when he was appointed for his work, the appointment automatically filled him to overflowing with an inexhaustible stream of ideas for articles. All he has to do is to sit down to his typewriter once a month, turn a faucet in his mind, and a page full of material gushes forth.

From the authority born of painful experience I can assure all who read this that to be an editor, even of only one page, is not so easy a task as pictured above. Hence the request is honored, as this greeting attests.

My summer's work has made me realize more than ever before the importance of the Christian training of children and youth. It has been my interesting experience to meet up here people from every state in the Union and from every province in the Dominion. These represent almost every profession in life, and almost every religious type and group. Most of them are nominally "Christian." Thank God there are loyal and faithful witnesses for Christ among them. But of the many it is true that "the cares and riches and pleasures of this life choke the Word and it becomes unfruitful." The foundation has been poor, and the temptations of life have proved overpowering. When Christ is not known in living faith sin eventually gains the victory.

It is up to the home and Sunday School to lay a good foundation in the lives of our children. The responsibility for Christian youth training rests in a special way with our Luther Leagues. As has been urged before, so again let me plead with the young people who are left at home to seek in the power of Christ to keep their league work going. Cooperate with and pray for your officers and pastor. Pray for the general board as it meets in Minneapolis August 25—27. Our district will be represented by its vice-president, Mr. G. Loken. Pray for him as he discharges this important responsibility.

Recently a new thought came to me in my Bible study. The invitation, "Ho, every one that thirsteth, come", was the object of my meditation. The question arose in my mind, "Why is there today so little thirst for the Gospel and the forgiveness offered therein?" Then another verse took on a new meaning: "Ye are the salt of the earth." One of the functions of salt is to make thirsty. Are we professing Christians so saltless that we fail to make others thirsty for Christ?

Perhaps your answer is different, but it is my fear that such is the case. We need to pray: O Christ, take full possession of our hearts. Fill us with Thyself. Make us good salt that will cause others to become thirsty for Thee.

G. O. Evenson
Fort St. John, B.C.

Peace River Bible Camp

The Peace River Circuit Luther League Bible Camp held at Lake Saskatoon near Wembley, Alberta, July 24 — August 1, was a fine camp. It was fine from the standpoint of attendance, as during the week 102 students and staff members were registered. It was fine from the standpoint of management. Credit for this is due the camp staff, composed of the following: Pastor H. A. Strand, dean; R. G. Johnson, manager; H. Melsness, dean of boys; Mrs. H. B. Melsness, dean of girls; Dolores Melsness, registrar; Mrs. I. Loberg, assistant registrar; Pastor T. Nordmark, teacher; Mrs. R. G. Johnson, organist; Wilma Nergard and Doris Eide cooks.

Guest teachers were Missionary Palmer Anderson and the undersigned. For the latter at least this camp was a unique experience in that about 50% of the campers were between 8 and 12 years of age. This made the task of teaching a bit different. During the week there was evidence of the fact that the Holy Spirit was working through His Word. To God be the praise for this.

Though this Bible Camp is only six years old, it has made definite progress materially. There are on the grounds now two dormitories and a combination chapel-dining hall. These nestle in the trees of a lake peninsula. The lake derives its name from the multitude of Saskatoon bushes growing on this peninsula. "Natives" say that the crop is scanty this year, but we outsiders found plenty to feast on.

A project at this camp not seen by this writer at other camps, but one worthy of consideration and use by others, was a Saturday choral concert. Heard during this concert were four choral speaking groups, four two-part choirs, several solos and duets, and a number of Scripture recitations. These had been prepared during the week. Unquestionably those who took part received valuable training, while we who listened received both enjoyment and blessing.

Bible Camps such as this are adding their bit of light in this dark world. The grossness of this darkness indicates that Christ has too few bearers of His light, or that these light-bearers are so dirtied by worldliness that the light they bear shines feebly and uncertainly. Under consecrated leadership our Bible Camps will be blessedly used by God to provide more and better light-bearers through whom His glorious Gospel shines forth.

Missionary Anderson taught us a chorus which fittingly expresses the attitude of every child of God:

"Glory to Jesus, wonderful Savior;
Glory to Jesus, the One I adore.
Glory to Jesus, wonderful Savior;
Glory to Jesus and praise evermore."

May this be true of all our Bible Campers! Thank you, friends of the Peace River Circuit for refreshing fellowship at Bible Camp.

—G. O. Evenson.

Yorkton Circuit Bible Camp

The first Bible Camp of the Circuit was held July 19—26 at Nelson Lake, northwest of Preeceville. Young people were there from nearly every parish in the Circuit. The following is shown on the registration summary: Preeceville 18, Ketchen 13, North Prairie 30, Torquay 6, Rose Valley 6, Southey 6, Leroy 7, Pelly 2, Buchanan 1, Melville 1.

Pastor Nordsletten led us in the study of the Epistle to the Ephesians, Pastor Hanson in the Articles of Faith, Pastor Ostrem in several Old Testament characters, and Pastor Haave in Missions and Hymns. Each evening the tent was filled with campers and visitors from nearby to hear Pastor Nordsletten speak on various topics centered around conversion. We are thankful to those who helped to make our first camp a possibility and a success. The young people decided to continue the camp next year. It is hoped that a central location could be found, but until such time Nelson Lake is a very good place for our camp. God richly blessed the young people who attended and several seeking souls found peace with God. We are looking forward to camp next year. J. B. Haave, Reporter.

Camping with Jesus at Christopher Lake, Prince Albert Circuit Bible Camp

How good it was to steal away
From all encumbering care
To spend the hours from day to day
Fasting on God's Word and prayer.

We know that Jesus by the lake
Unto the multitude did speak
So also here at Christopher Lake
Our faithful teachers us did teach.

The Camp was held July 8—18. The attendance was above expectation—198 registered. The average attendance was between 130—150.

Rev. Lerseth was Camp Manager, and Ingvald Kvinlog our cook were kept busy satisfying our bodily needs.

Rev. A. M. Vinge, Ryley, Alberta was our guest speaker. He brought helpful studies on "The Sacraments in the Light of the Scriptures". We were richly blest by listening to his messages in the evenings.

We were also privileged to study, "Joel" by Rev. J. S. Stolee, "The Holy Spirit" by Rev. J. A. Korshavn, and First Thessalonians by Rev. J. Precht.

Rev. J. T. Dahle was dean of the Camp, Mr. S. Fengstad, Rev. Lerseth, and Rev. Korshavn brought inspiring messages. The danger of procrastination was pointed out, and need of a life of separation. It is surrendered lives God desires to use.

The Camp choir under the direction of Rev. Korshavn sang at the evening sessions and on Sundays. Other musical numbers by the campers were also enjoyed.

Classes for children were held in the mornings, and conference periods for groups in the afternoons.

Saturday afternoon the LDR held its annual convention. Sunday afternoon we were privileged to listen to the choir from Prince Albert render a beautiful Christmas Cantata.

Twice during Camp we gathered around a Camp fire. Here we shared precious promises from the Word and gave testimonies. It warmed the heart to hear the many young people testify. A great moment of blessing was to see a group of young girls become convicted of sin and accepted Christ as their Saviour. Christ puts a high value on one soul. Mark 8:36—37.

This was my first year at Camp, and I was richly blessed. To those who have never attended Bible Camp I want to say: plan to attend next summer. You will receive blessings you will never forget.

A fellow camper

Lily Tunem, Cameo, Sask.

Impressions From L. L. Bible Camp, Hastings Lake, July 17—25th.

July 17th, marked the opening day of a blessed week at our L. L. Bible Camp at Hastings Lake. A week that will always be in our memory as being one of our happiest. Happy, because God gave us showers of spiritual blessings, and not only these, but material blessings as well. God gave us good weather, good food, and christian fellowship. He also gave us of the Bread of Life, which was dealt out every morning by the different teachers; Rev. P. Anderson spoke on "Who and What is a Missionary?" We are sure that many young people were touched by his impressive talks, and of the many experiences of the China Mission Field. Rev. Vinge talked on "The Voice of Prophecy" and brought out "Prophetic Gospel Rays in Type and Promise" in the Old Testament. Rev. M. S. Johnson shared with us from the book of "Ephesians", bringing out, "What we once were", "What God has done for us", and "The Future He gives us." Rev. Rude was not with us all the week but he also spoke on the topic, "Jesus Teaching His Disciples". Rev. E. Haave gave us wonderful inspiration in his hymnology classes.

We had a blessed time in the evening services, which began with a short prayer session, and then Rev. Anderson distributed the Bread of Life to us again. The Spirit of God was deeply felt, by those who had

listening and opened hearts, and we were brought into a closer fellowship and deeper understanding of God and His wonderful love.

Besides all these spiritual blessings, we had many other material things which God Blessed us with. For example, the P.T. work, which Osborne Olsen was in charge of. No chance of the symptoms of laziness to develop there! Then the boating and swimming attracted many of us. Volley Ball was very popular also. Several ball teams was rounded up and every afternoon, saw them busy at it. We had two Bon Fires, one on Thursday, and one on Saturday evening, at which songs and choruses were sung, and many gave testimonies to what God had done for them personally. A weiner roast was the event of Saturday evening, and everyone had an enjoyable time.

Our distinguished visitor of the week, the Hon. E. C. Manning, inspected our camp grounds, and was very pleased with them.

We are all thankful to God for giving us such a glorious week at Bible Camp, and for all the blessings He has given to us as individuals. Then too we are thankful to Rev. and Mrs. Stolee for their support and services towards making our Bible Camp a success, and our affections were somewhat expressed in a small measure, when we gave the Stolees a "Kaffe Taar", one afternoon, in commemoration of nine years of married life.

Now thank we all our God with hearts and hands and voices. Glory be to God in the Highest!

—M. F.

Moose Jaw Circuit Bible Camp

The Bible Camp of the Moose Jaw Circuit was held in Midale, July 12—18, with Rev. A. K. Haugen in charge as the Dean. It was feared that the attendance would be small due to the restrictions of various kinds, and due to so many of the young people being away. But the attendance was beyond all expectation. There were over 60 that registered for classes. Every parish in the Circuit was represented, with the Torquay parish sending the greatest number.

God provided abundantly for all our needs. We had perfect weather—an important item when the tents are poor. It was not easy to get cooks this year but God put it upon the hearts of Mrs. Fonstad and Mrs. Vriem to offer their services.

Missionary Palmer Anderson conducted the evening evangelistic meetings, as well as teaching a class each day on Practical Problems. Rev. Selmer E. Berge was able to be with us for two sessions, and he gave two lectures on Prayer. The pastors of the Circuit took the following classes: Rev. Groettum, Eschatology; Rev. Johnson, Bible Study on Romans; Rev. Haugen, the Chapel Meditations; and Rev. Bue, Bible Characters and Bible Quiz for the juniors.

We feel that the Bible Camp is filling a need in our Circuit. And we are very thankful that our people are encouraging their young people to attend, and also that they remember the work with their prayers and their material gifts.

Sigmund Bue, Secr.

Edmonton Circuit Y.P.L.L. Convention

Rev. H. O. T. Burkwall of the British and Foreign Bible Society delivered the opening sermon. He portrayed in a vivid way "A Famine for the Bible". There is a great desire for the Bible all over the world. It will take one hundred million Bibles to fill the need.

Solo: Phyllis Erickson.

Rev. Spence of the Associated Temperance Forces of Alberta spoke on the topic: "What should the Church do with the Liquor Problem". All churches must unite if prohibition is to be accomplished. The days of Prohibition were the finest in Canada. We experienced a most glorious epoch.

Solo: Henry Holte.

Election of Officers: President, Henry Holte; Vice-President, Rev. M. S. Johnson; Recording Secretary, Eileen Moe; Corresponding Secretary, Mrs. Liknes; Treasurer, Carl Johnson; P.T.M. Secretary, Marion Finstad; Advisor, Rev. M. S. Johnson.

Prayer and Benediction by Pastor A. M. Vinge.

Osborne Olsen, reporter.